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they had sacred books, to have forbidden or restricted their use by the laity. While there is not very much evidence for the free private use of the Septuagint in the churches before the times of Irenaeus, there is no evidence against it. In the next age, i.e., till Eusebius, the church clearly gave the Bible, which now included the New Testament, the greatest publicity, and this continued through the times of Theodore. This fact that its sacred books were accessible to all "reveals an essential difference between the Christian," with the Jewish religion and Islam, and other religions; each man is to be "taught of God" through the daily use of the Scripture. "Hence in the early days Christianity never fully became a mystery religion," (pp. 13 G, 13 T). Harnack concludes that the claim made by the Roman church of the right to determine in what measure Scripture is to be made accessible to the individual Christian is an innovation; that Lessing's thesis about the presbyterial restriction of lay use of the New Testament in the first three centuries is altogether wrong; and that the religion of the early church is by virtue of this distinction no mystery religion. The whole is argued with Harnack's well-known mastery of historical materials and method. The last point in particular will claim attention at a time when so much is being learned about the religions which in early times disputed the dominion of the Roman world with Christianity.

LUETGERT, W. *Der Roemerbrief als historisches Problem.* (Beiträge zur Förderung christliche Theologie, 17. Jahrgang, 1913, Heft 2.) Gütersloh: Bertelsmann, 1912. 112 pages. M. 2.

Failure to agree upon the composition of the church at Rome and on the occasion and purpose of the letter to the Romans is the indictment Luetgert presents against the historical study of Romans. The historical problem of Romans is to account for Paul's change of attitude toward Judaism. The violent polemic of Galatians has evolved into a conciliatory hope. Is Paul to be accused of abandoning the truth for the sake of Christian unity? If Paul were preaching another gospel in Romans, his own Galatian curse would overtake him.

It is evident that the problem needs re-examination. The thesis this essay defends is that Romans was penned to warn the gentile Christian church at Rome against antinomian tendencies. The change of front in Romans as compared with Galatians was not due to vacillation on the part of Paul. And the apostle was not engaging in the feat of crawling backward. The letters to the Corinthians show that, subsequent to the composition of Galatians, there developed within the gentile church an antinomian trend. This group boasted the leadership of Paul, but was on the way to a repudiation of his views. The law and Jewish Christianity were beginning to be held in contempt. Hence the Apostle to the Gentiles felt himself driven to defend his people and their law against the aspersions of the too liberal gentile Christians. Radical gentile Christians were placing Paul upon the defensive, were obliging him to define carefully his own gospel. This antinomian type of Christianity had reached Rome. To insure his reception by the church there, it was necessary for Paul to warn against the adulteration of the gospel by antinomians and to emphasize his positive view of the law. This he did, by stressing his doctrine of justification and making it plain that the law played a part in his doctrine of grace. And this new solution of the problem of Romans by way of the antinomian hypothesis seems all the more unavoidable because the letter to the Romans does not betray the slightest trace of a Judaistic agitation in favor of

circumcision and the law and against the gospel and the apostle. A good case is made out for the main proposition, although the subordinate contentions are not always well supported.

WEISS, JOHANNES. *Synoptische Tafeln zu den drei älteren Evangelien*. Göttingen: Vandenhoeck und Ruprecht, 1913. 16 pages. M. o. 50.

As a supplement to his very popular commentary on the New Testament, Johannes Weiss has recently issued an analysis of the synoptic material. The Markan source appears in black, the Q material in red, the matter peculiar to Matthew in brown, the matter peculiar to Luke in green. Each pericope has a twofold designation, the heavy number denoting the synoptic section, the light number the gospel division. As the gospels are outlined *in extenso*, a glance suffices to locate the section synoptically without dislocating the passage from its gospel environment. In general Huck's *Synopse* is followed, and thus this analysis may be used in connection with the complete material as there arranged. A parenthesis notes the corresponding passage from Q found in the other gospel. Of course such an arrangement as this cannot possibly call attention to all the niceties of the complicated synoptic problem, but as a serviceable guide to the more general dependence of synoptic material, this outline will help meet the average need.

SCHLATTER, A. *Das Alte Testament in der johannischen Apokalypse*. (Beiträge zur Förderung christlicher Theologie, 16. Jahrgang, Heft 6.) Gütersloh: Bertelsmann, 1912. 108 pages. M. 3.

A by-product of the criticism directed against the author's attempt in his *New Testament Theology* to refer all the New Testament writings appearing under the name of John to the disciple of Jesus.

The New Testament apocalypse is viewed as an interpretation and development of Old Testament prophecy. While it accepts the Haggadan as divine revelation there is not a single word in Revelation which may be traced to the Halachah. This is the difference between Revelation and Jewish apocalypticism. Moreover, the Jewish apocalypses are not Christian. Hence there is no immediate connection between Revelation and Jewish apocalypses. The search for the sources of Revelation should be abandoned. The New Testament apocalypse was composed by a Palestinian, a leader of the church of Asia, the author of the Fourth Gospel.

The study contains some valuable rabbinical citations of the second and third centuries of our era. It is deficient in method and conspicuous for inference. It will require another mode of investigation and the accumulation of different evidence to compel us to divorce the New Testament apocalypse from Jewish apocalypticism.

HOLDSWORTH, WILLIAM WEST. *Gospel Origins*. A Study in the Synoptic Problem. New York: Scribner, 1913. xiv+210 pages. \$0.75.

This brief study has the merit of summarizing with care some of the discussions of the synoptic problem in Germany, England, and America. It rightly rejects the theory of a "purely oral tradition as the basis of the three gospels." It objects to the existing confusion regarding the employment of the symbol Q, advocating its limitation to a "far more simple and elementary source than one which by adding narrative to logia would partake of the character of a gospel." The symbols Q (L) and (M) are